بسم الله الرحمن الرحيم

SHARH BULUGH AL MARAAM

SERIES CONTINUES

19 FEBRUARY 2013

THE IMAMATE (The Position of Imam) Chapter 10 Page 148

The best imam is the one who loves the people and the people love him and vice versa

ARE YOU ALLOWED TO PRAY BEHIND AN ILLEGITIMATE CHILD?

An illegitimate child (a child born from adultery or fornication) can be an Imaam. However, this is disliked by Imaams Abu Hanifa, Maalik, and Al-Shaafi'ee, may Allaah have mercy upon them.

On the other hand, Imaam Ahmed may Allaah have mercy upon him is of the view that it is permissible for a child of illegitimate birth to lead the congregational prayer and that this is not dislikeable if he is of sound religion. This is the preponderant opinion, Insha Allaah

Ibn Al-Munthir may Allaah have mercy upon him said: 'He can be an Imaam if he is acceptable, and the sin of others does not harm him.'Allaah knows best.

The opinion of the jamhoor is that it is allowed but disliked
-but the Hanbalis refuted them
-they used 2 ayats:

1. Surah 17:15

Whoever goes right, then he goes right only for the benefit of his own self. And whoever goes astray, and then he goes astray to his own loss. No one laden with burdens can bear another's burden. And We never punish until We have sent a Messenger (to give warning). (Al-Isra 17:15)

-therefore the sin is on the parent not the child
-so the Hambalis used the hadith let the most knowledgeable lead the salah

O mankind! We have created you from a male and a female, and made you into nations and tribes, that you may know one another. Verily, the most honourable of you with Allah is that (believer) who has At-Taqwa [i.e. one of the Muttaqun (pious - see V.2:2). Verily, Allah is All-Knowing, All-Aware. (Al-Hujurat 49:13)

-therefore the opinion of the Hanbalis regarding this issue is the most accurate
-so their imamate should not be frowned upon

CAN YOU PRAY BEHIND A SHI'ITE?

With regard to preying behind one who is of this nature, Shaykh Ibn Baaz (may Allaah have mercy on him) said: "It is not permissible to pray behind any of the mushrikeen, including those who seek the help of anyone other than Allaah and seek support from him, because seeking help through anyone other then Allaah, such as the dead, idols, the jinn, etc.
is shirk, the association of others with Allaah, glorified be He."
[Fataawa al-Shaykh Ibn Baaz (vol. 2, p. 396)]

And he said: one should not pray behind any imaam who is known to exaggerate concerning the Ahl al-Bayt (members of the Prophet's household).
If no such thing is known about him or any other Muslim, then it is OK to pray behind them. [Fataawa al-Shaykh Ibn Baaz, vol. 12, p. 107]

-If the shiite has shirk in his Aqeeda, then you are not allowed to pray behind him.
-Be careful of people who undermine the imam by assassinating his character
-If you go to somebody's house he becomes the imam
-every man is the imam of his house
-the imam should be merciful to the people
-he should not make long surahs in the prayer
-by praying long surahs you make the deen a burden on the people
-they will avoid the salah

وعن جابر قال: صلى معاذ بأصحابه العشاء، فطول عليهم، فقال النبي - صلى الله عليه وسلم - «أتريد أن تكون يا معاذ فتانا؟ إذا أممت الناس فاقرأ: بـ (الشمس وضحاها) ، و (سبح اسم ربك الأعلى) ، و (اقرأ باسم ربك) ، (والليل إذا يغشى)». متفق عليه، واللفظ لمسلم

433. Jabir Ibn 'Abdullah (RAA) narrated, 'Mu'adh bin Jabal lead some of his companions in the 'Isha' prayer, but he made it too lengthy (recited long Suras). The Prophet (صلى الله عليه وسلم) then said to him, "Do you want to draw people into fitnah (tribulation, affliction) Mu'adh? When you lead people in prayer, recite "And by the sun and its brightness" (Surah ash-Shams no. 91), and "Glorify the name of your Lord" (Surah al-A'la no. 87), and "Read! In the Name of your Lord, Who has created..." (Surah al-'Alaq no. 96) and "By the night as it spreads" (Surah al-Lail no. 92)[Agreed upon, and the wording is from Muslim]

-some people have weak bladders
-some have kids crying
-some people are sick
-The best position in the salah line is on the right side behind the imam
-this is why Uthaymeen refuted those who said you can pull someone back to join you in salah

PRAYING BEHIND MUSLIMS IN PRISON
-some of them are imprisoned for murder, theft, etc
-it is better for the fraud or murderer to lead the salah
-the least likely to lead salah is the rapist

ARE YOU ALLOWED TO PRAY BEHIND THE ASHA'IRA?
-there is no scholar who said you cannot pray behind them
-we know their aqeeda of refusing Allah's 2 Hands etc
-but still no scholar said praying behind them is haraam
-It is not allowed to bow before joining the line in salah
-the Prophet (صلى الله عليه وسلم) told the sahabi not to repeat such behaviour

وعن أبي بكرة - رضي الله عنه - أنه انتهى إلى النبي - صلى الله عليه وسلم - وهو راكع، فركع قبل أن يصل إلى الصف، فقال له النبي - صلى الله عليه وسلم: «زادك الله حرصا، ولا تعد». رواه البخاري. وزاد أبو داود فيه: فركع دون الصف، ثم مشى إلى الصف

443. Abu Bakrah (RAA) narrated that he reached the Prophet (صلى الله عليه وسلم) in the mosque while he was performing ruku' (bowing) in prayer, so Abu Bakrah bowed too before he joined the row. He mentioned this to the Prophet (صلى الله عليه وسلم) and he said to him, "May Allah increase your love for goodness. But do not repeat that act again (bowing before joining the row)." [Related by Al-Bukhari. Abu Dawud added to this narration, 'He bowed before he reached the row and then walked (bowing) to the row.']

-your salah is not bautil but what you did is makrooh

STANDIND IN JAMAAH SHOULDER TO SHOULDER, FEET TO FEET

-this is what was recommended by the Prophet (صلى الله عليه وسلم)

It is obligatory for the Muslims to make their rows straight and compact and to close the gaps between them. That is done by standing shoulder-to-shoulder and foot-to-foot.

It was narrated from Anas ibn Maalik that the Prophet (صلى الله عليه وسلم) said: “Make your rows straight for I can see you behind my back.” [Narrated by al-Bukhaari, 686; Muslim, 425]

It was narrated from ‘Abd-Allaah ibn ‘Umar that the Messenger of Allaah (صلى الله عليه وسلم) said: “Make your rows straight, stand shoulder to shoulder and close the gaps, and do not resist your brothers’ hands. Do not leave any gaps for the Shaytaan. Whoever completes a row, Allaah will reward him, and whoever breaks a row, Allaah will forsake him.

Abu Dawood said: What is meant by “Do not resist your brothers’ hands” is that a man should be easy-going if his brother pushes him forwards or backwards to make the row straight. (‘Awn al-Ma’bood). [Narrated by Abu Dawood, 666; al-Nasaa’i, 819. Classed as saheeh by al-Albaani in Saheeh Abi Dawood, 620.]

It was narrated that al-Nu’maan ibn Basheer said:“The Messenger of Allaah (صلى الله عليه وسلم) turned to face the people and said, ‘Straighten your rows,’ three times, ‘for by Allaah either you straighten your rows or Allaah will create division among your hearts.’ And I saw men standing shoulder to shoulder, knee to knee, ankle to ankle.” [Narrated by Abu Dawood, 662; classed as saheeh by al-Albaani in Saheeh Abi Dawood, 616]

PRAYING BEHIND A SEVEN YEAR OLD

-it is halal to do so because the child has reached the age of commonsense

وعن عمرو بن سلمة قال: قال أبي: جئتكم من عند النبي - صلى الله عليه وسلم - حقا. قال: «فإذا حضرت الصلاة فليؤذن أحدكم، وليؤمكم أكثركم قرآنا»، قال: فنظروا فلم يكن أحد أكثر قرآنا مني، فقدموني، وأنا ابن ست أو سبع سنين. رواه البخاري، وأبو داود، والنسائي

436.'Amro bin Salamah (RAA) narrated, 'My father said: I have come to you from the one who is truly the Messenger of Allah.' The Messenger of Allah (صلى الله عليه وسلم) said to them, "When it is time for prayer, then one of you should say the Adhan for prayer, and let the one amongst you who is the most versed in the Qur'an lead you in the prayer." 'Amro said, 'So, they looked for such a person and found none who was more versed in the Qur'an than me, therefore they made me their Imam in prayer and at that time I was only six or seven years old.' [Related by Al-Bukhari, Abu Dawud and An-Nasa'i]

-when Ibn Hajar went to makkah, his recitation melted the people's heart
-he was just 12 years old

-but they appointed him their imam to lead at the ka'ba

THE IMAMATE OF A WOMAN

-according to Tabari it is allowed unrestricted

Ibn Rushd said:
They disagreed about imama of a woman. The majority maintained that she cannot lead men, but they disagreed about her leading women (in prayer). Al-Shafi'i permitted this while Malik prohibited it. Abu Thawr and al-Tabari deviated (from the majority opinion) and permitted her imama in absolute terms.

The majority agreed to prohibit her from leading men, because had this been permitted such permission would have been transmitted from the first generation (of Islam).

Further, a known practice in prayer is that women should stand behind men; therefore it is obvious that their being at the front is not permitted. The Prophet (صلى الله عليه وسلم) said: "Keep them behind insofar as Allah has kept them behind."

It is for this reason that some jurists permitted them to lead women, as they have equal precedence for purposes of prayer. This has also been narrated from some members of the first generation.

Those who permitted her imama argued on the basis of the tradition of Umm Waraqa recorded by Abu Dawud "that the Messenger of Allah (صلى الله عليه وسلم) used to visit her at her house and appointed a mu'adhdhin for her to recite the adhan for her. He ordered her to lead the members of her household in prayer."

There are many issues under this topic of imama, including their disagreement about the qualifications stipulated for the imam. We have left out their discussion as they are not expressly mentioned in the law.

The Qadi (Ibn Rushd) said: "What we have aimed for in this book is the discussion of issues that have been transmitted and of those that are closely related to the transmitted issues."[Bidayat al-Mujtahid (vol. 1, pg. 161)]

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The Qadi (Ibn Rushd) said: "What we have aimed for in this book is the discussion of issues that have been transmitted and of those that are closely related to the transmitted issues."[Bidayat al-Mujtahid (vol. 1, pg. 161)] Ibn Taymiyyah (rh) said:

"A learned woman leading unlettered men in the night prayers of Ramadan is permissible in the well known statement of Ahmed (ibn Hanbal), and as for all other supererogatory prayers, and then there are two narrations."[Naqd Maratib al-ijma' (pg. 290)]

-it would have been better to let men lead the salah to avoid fitnah
-bear in mind that in fiqh there are different opinions
-some you will like and others you won't
-so this topic may not be easy to digest by the people

THE TWENTY ROLES IF THE IMAM

To be an imam of a masjid is very difficult job

1. To lead the five daily prayers

-in some countries, the masjids are only open on Fridays for Jumuah Salah

2. To teach Quranic recitation to the people of the community

Narrated By 'Uthman: The Prophet (صلى الله عليه وسلم) said, "The best among you (Muslims) are those who learn the Qur'an and teach it." [Sahih Bukhari, Vol 6, Book 61, Hadith 545]

3. To teach aqeeda, fiqh, tafsir, seerah, hadith

-at least these 5 subjects should be taught to the community

4. To perform Nikah

-the best place for the nikah is in the masjid

5. To perform Aqeeqa (naming ceremony)

-the imam calling the adhan on the right ear and the iqaama on the left is not an issue

6. To provide counselling to marriage couple

If you fear a breach between them twain (the man and his wife), appoint (two) arbitrators, one from his family and the other from her's; if they both wish for peace, Allah will cause their reconciliation. Indeed Allah is Ever All Knower, Well Acquainted with all things. (An-Nisa 4:35)

So if the couple have a fall out he needs to provide counselling to save the marriage

7. To provide counselling for the Muslim youth who wayward

8. To provide Ruqiyyah to those who are possessed by the jinn

9. To give dawah to the non Muslim visitors who come to the masjid

Let there arise out of you a group of people inviting to all that is good (Islam), enjoining Al-Ma'ruf (i.e. Islamic Monotheism and all that Islam orders one to do) and forbidding Al-Munkar (polytheism and disbelief and all that Islam has forbidden). And it is they who are the successful. (Al Imran 3:104)

10. To perform janaazah over the dead

11. To launch fundraising activities for the masjid

12. To launch projects for the masjids

-e.g. schools, library etc...

13. To take the lead at shura meetings

And by the Mercy of Allah, you dealt with them gently. And had you been severe and harsh hearted, they would have broken away from about you; so pass over (their faults), and ask (Allah's) Forgiveness for them; and consult them in the affairs. Then when you have taken a decision, put your trust in Allah, certainly, Allah loves those who put their trust (in Him). (Al Imran 3:159)

14. To arbitrate in the disputes

There is no good in most of their secret talks save (in) him who orders Sadaqah (charity in Allah's Cause), or Ma'ruf (Islamic Monotheism and all the good and righteous deeds which Allah has ordained), or conciliation between mankind, and he who does this, seeking the good Pleasure of Allah, We shall give him a great reward. (An-Nisa 4:114)

-the rasul did all these roles mentioned here
-he helped raised funds for a man who was in debt

15. To collect the Zakat and distribute it
-so he is the baitul maal

And of them are some who accuse you (O Muhammad صلى الله عليه وسلم) in the matter of (the distribution of) the alms. If they are given part thereof, they are pleased, but if they are not given thereof, behold! They are enraged! (At-Tawbah 9:58)

-this is given to the imam if he is from ASWJ not from goofy soofy or the other sects

Narrated Abu Saeed al-Khudri: 'Ali bin Abi Talib sent a piece of gold not yet taken out of its ore, in a tanned leather container to Allah's Messenger. The Messenger of Allah distributed that amongst four Persons: 'Uyaina bin Badr, Aqra' bin Habis, Zaid al-Khail and the fourth was either Alqama or Amir bin at-Tufail. On that, one of his companions said, "We are more deserving of this (gold) than these (persons)." When that news reached the Prophet, he said, "Don't you trust me though I am a trustee of the One in the Heavens, and I receive the news of Heaven (i.e. Divine Inspiration) both in the morning and in the evening?" There got up a man with sunken eyes, raised cheek bones, raised forehead, a thick beard, a shaven head and a waist sheet that was tucked up and he said, "O Messenger of Allah, fear Allah!" The Prophet (صلى الله عليه وسلم) said, "Woe to you! Am I not of all the people of the earth the most entitled to fear Allah?" Then that man went away. Khalid bin al-Walid said, "O Messenger of Allah! Shall I chop his neck off?" The Prophet said, "No, for he may offer prayers." Khalid said, "Numerous are those who offer prayers and say by their tongues (i.e. mouths) what is not in their hearts."Allah's Messenger said, "I have not been ordered (by Allah) to search the hearts of the people or cut open their bellies." Then the Prophet looked at him (i.e. that man) while the latter was going away and said, "From the offspring of this (man there will come out (people) who will recite the Qur'an continuously and elegantly but it will not exceed their throats. (They will neither understand it nor act upon it). They would go out of the religion (i.e. Islam) as an arrow goes through a game's body." I think he also said, "If I should be present at their time I would kill them as the nations a Thamud were killed." [Al-Bukhari (4351) and Muslim (1064)]

16. To deliver khutbahs on a Friday

O you who believe (Muslims)! When the call is proclaimed for the Salat (prayer) on the day of Friday (Jumu'ah prayer), come to the

remembrance of Allah [Jumu'ah religious talk (Khutbah) and Salat (prayer)] and leave off business (and every other thing), that is better for you if you did but know!

(Al-Jumu'ah 62:9)

17. To arrange marriages between brothers and sisters (matchmaking)

-The rasul (*Sallallahu alayhi wa sallam*) was faced with a task to find a wife for Julaibib

18. To be the wali of sisters who are reverts with no wali from their family

Aisha reported that Allah's Messenger (*Sallallahu alayhi wa sallam*) said, "Any woman who gets married without the permission of her guardian, her marriage is invalid, her marriage is invalid, her marriage is invalid. But if the marriage is consummated then the mahr is hers because she has allowed him to be intimate with her. If they dispute, then the ruler is the guardian of the one who has no guardian."

[Sunan Tirmidhi (3/399-400) No. 1102, Musnad Ahmad (6/47) No. 24251, Sunan Abu Dawud (2/229) No. 2083, Sunan Ibn Majah (3/77) No. 1879]

19. To annule marriages

-so if for example if a muslim woman's husband apostates

20. To incite the Muslims and lead them to jihad

-Ibn Taymiyyah did this against the Tartars

And (remember) when you (Muhammad *Sallallahu alayhi wa sallam*) left your household in the morning to post the believers at their stations for the battle (of Uhud). And Allāh is All-Hearer, All-Knower.

(Al Imran 3:121)

-the rasul (*Sallallahu alayhi wa sallam*) didn't sit back at home with his family but went to the frontline and led the people in battle
-the imam who preaches jihad is dangerous to the kufaar
-and the mimbar is a very dangerous weapon
-in countries like Malaysia the khutbah is faxed to the imam and he reads that in the

khutbah
-this is why they killed Imam Anwar Al Awlaki (RH)
-because he preached jihad and he speaks people listen
-the mimbar is more dangerous than atomic bomb!
-You are not allowed to go to the janaazah of the person who didn't frequent the masjid

It is not for the Mushrikun (polytheists, idolaters, pagans, disbelievers in the Oneness of Allah), to maintain the Mosques of Allah (i.e. to pray and worship Allah therein, to look after their cleanliness and their building, etc.), while they witness against their own selves of disbelief. The works of such are in vain and in Fire shall they abide.

(At-Tawbah 9:17)

The Mosques of Allah shall be maintained only by those who believe in Allah and the Last Day; perform As-Salat (Iqamat-as-Salat), and give Zakat and fear none but Allah. It is they who are expected to be on true guidance.

(At-Tawbah 9:18)

And never (O Muhammad *Sallallahu alayhi wa sallam*) pray (funeral prayer) for any of them (hypocrites) who dies, nor stand at his grave. Certainly they disbelieved in Allah and His Messenger, and died while they were Fasiqun (rebellious, - disobedient to Allah and His Messenger *Sallallahu alayhi wa sallam*).

(At-Tawbah 9:84)

-do janaza over Muslims by practice

THE TEN BENEFITS OF PRAYING IN Jamaa'ah

1)IT INCREASES YOUR EEMAN

2) IT GIVES YOU A SENSE OF IDENTITY

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-you belong to the ummah of Muhammad
-you takfeer yourself by not going to the masjid

3) YOU GET GREAT REWARD FOR EACH STEP GOING TO THE MASJID

-you get great baraka for each step

Imam Muslim reported that the Messenger of Allah (*Sallallahu alayhi wa sallam*) said, "He who purified himself at home then walked to one of Allah's Houses to perform one of Allah's commands, each one of his steps would wipe out a sin and the other would increase his rewards."

4) IT ENHANCES THE ISLAMIC BROTHERHOOD

-by the interaction

5) YOU GET TO KNOW THE FIQH AL WAAKA OF THE COMMUNITY

6) IT DEMONSTRATES THE GROWTH OF ISLAM

-by the salah line growing

7) IT SHOWS THE TAQWAH OF THE COMMUNITY

-for the masjid to be full
-especially at fajr
-it is haraam to leave the masjid when the adthan is called unless it is a dire necessity

8) IT DEMONSTRATES THE UNITY OF THE MUSLIMS

-all races and tribes praying together shows unity
-heritages etc.

9) IT SHOWS THE SUCCESS OF THE IMAM

-it shows he is successful as a spiritual leader

10) IT MAKES ALLAH LOVE YOU AND THE PEOPLE LOVE YOU

-we know this from the dua of Ibrahim

11) FREQUENT THE MASJID WIPES OUT YOUR SINS

"O our Lord! I have made some of my offspring to dwell in an uncultivable valley by Your Sacred House (the Ka'bah at Makkah); in order, O our Lord, that they may perform As-Salat (Iqamat-as-Salat), so fill some hearts among men with love towards them, and (O Allah) provide them with fruits so that they may give thanks. (Ibrahim 14:37)

**Abu Huraira narrated the Messenger of Allah (صلى الله عليه وسلم) said: "The five daily prayers, Friday prayer to the following Friday prayer, and Ramadan to the following Ramadan are expiations for sins as long as one abstains from major sins."
[Sahih Muslim (1/209) No. 233 and Musnad Ahmad (2/400) No. 9186]**

:::WHY DO PEOPLE AVOID THE MASJID::::

1) Some masjids have beggars that chase away the rich people

**-it is haraam to go to the masjid to beg
-you have to write a letter to the imam for your needs
-the imam will look into the matter, and deal with it**

2) Because of long salahs

On the authority of Anas bin Malik: The Prophet (صلى الله عليه وسلم) said, "Facilitate things to people (concerning religious matters), and do not make it hard for them and give them good tidings and do not make them run away (from Islam)." [al-Bukhari (6125) and Muslim (1734)]

**-the imam recites long surah
-the longevity of salah**

Abu Hurayra reported that the Messenger of Allah (صلى الله عليه وسلم) said, "When any of you lead other people in prayer, you should make it short, for among you are there are weak, sick and old people. [One version adds: "And those who have a need to attend to."] When you pray by yourself, you can make it as long as you wish." [al-Bukhari (703) and Muslim (467)]

3) The khutbahs are too long

-they fear losing their jobs

'Ammar bin Yasir (RA) reported: I heard Messenger of Allah (صلى الله عليه وسلم) saying, "Prolonging Salat (prayer) and shortening the Khutbah (religious talk) indicate the religious knowledge of the person. Make your Salat long and your sermon short." [Sahih Muslim (2/594) No. 869]

-the khutbah of the prophet was approx 15 mins
-his farewell khutbah was aprrox 10 mins. hence memorable

4) The masjid is run by an astray sect by zindeeqs

And as for those who put up a mosque by way of harming and disbelief, and to disunite the believers, and as an outpost for those who warned against Allah and His Messenger (Muhammad صلى الله عليه وسلم) a foretime, they will indeed swear that their intention is nothing but good. Allah bears witness that they are certainly liars. (At-Tawbah 9:107)

-not every masjid is setup to promote Islam
-some are built by munafiqeen
-not every masjid is a real masjid
-in France they are going to open a gay masjid
-the real masjid is the one that preaches ahlus sunnah wal jamaah
-in some masjids they preach hislaam and others preach Islam

5) People avoid the masjid because of envy

But Allāh chooses for His Mercy whom He wills. And Allāh is the Owner of Great Bounty. (Al-Baqarah 2:105)

-they say if the masjid is successful the imam will get the credit and become popular
-they envy the imam
-the quraish wanted to know why Allah chose a poor orphan for a Prophet
-they wanted who they thought to be the Prophet

And they say: "Why is not this Qur'ān sent down to some great man of the two towns (Makkah and Tā'if)?" (Az-Zukhruf 43:31)

6) Asabiyya

-the masjid is not governed by their tribe or race
-you have masjids of different races and tribes in the big cities
-all of us come from Adam
-and Adam is from dust

O mankind! We have created you from a male and a female, and made you into nations and tribes, that you may know one another. Verily, the most honourable of you with Allāh is that (believer) who has At-Taqwa [i.e. one of the Muttaqûn (pious - see V.2:2). Verily, Allāh is All-Knowing, All-Aware. (Al-Hujurat 49:13)

Saeed al-Jurairi narrated Abi Naddra told me of a sermon he heard from the Messenger of Allah (صلى الله عليه وسلم) in middle during the Days of Tashreeq said: "O people, your Lord is One and your father [i.e., Adam] is one. There is no superiority of the Arab over the non-Arab, or of the non-Arab over the Arab, or of the red over the black, or of the black over the red – except with regard to taqwa..." [Musnad Ahmad (5/411) No. 23536]

-hama MEANS black mud altered

7) Arrogance

-they look down on the community
-they become a success and look down on the community

It Is narrated on the authority of Abdullah b. Mas'ud that the Apostle of Allah (صلى الله عليه وسلم), observed: He who has in his heart the weight of a mustard seed of pride shall not enter Paradise. A person (amongst his hearers) said: Verily a person loves that his dress should be fine, and his shoes should be fine. He (the Holy Prophet) remarked: Verily, Allah is Graceful and He loves Grace. Pride is disdaining the truth (out of self-conceit) and contempt for the people. [Sahih Muslim (1/93) No. 91]

-they graduate from oxford etc. and become businessmen

"And turn not your face away from men with pride, nor walk in insolence through the earth. Verily, Allāh likes not each arrogant boaster. (Luqman 31:18)

-they think the community is beneath them
-then they want janaza prayed over them
-someone calls once and said a man died and he is muslim.. he never came to salah... -shaikh of the masjid told them to throw him in the dustbin
-he looked down on the community

8) Due to the shortcoming of the Imams

-the Prophet said have sabr with the imam
-if you break away you break to the hell-fire

9) Due the shortcoming of the ummah

-they can't have sabr with theses shortcomings

Ibn Umar (RA) narrated the Prophet (صلى الله عليه وسلم) said, “The believer that mixes with people and endures the hardship they cause, he is better than the believer who does not mix with people and so does not endure the hardship they cause." [Musnad Ahmad (5/365) No. 23147, Sunan Ibn Majah (5/160) No. 4032, Sunan Tirmidhi (4/243) No. 2507]

10) They are too busy with their shops and businesses

And of mankind are some who take (for worship) others besides Allāh as rivals (to Allāh). They love them as they love Allāh. But those who believe, love Allāh more (than anything else). If only, those who do wrong could see, when they will see the torment that all power belongs to Allāh and that Allāh is Severe in punishment. (Al-Baqarah 2:165)

-the biggest false deity is the Benjamin, the us dollar
-you think about bhudda and sita and other false gods but forget the Benjamin
-because of the Benjamin’s we have wicked scholars

11) They don't love Allah

And nothing prevents their contributions from being accepted from them except that they disbelieved in Allāh and in His Messenger (Muhammad صلى الله عليه وسلم); and that they came not to As-Salāt (the prayer) except in a lazy state; and that they offer not contributions but unwillingly. (At-Tawbah 9:54)

12) The masjid is too far from home

-some live two hours from the masjid
-when a masjid is built the home prices in the area will double
-everyone wants to live close to the masjid

13) the imam is self-taught and not qualified

14) The Imam is boring with no charisma

-he is boring

15) It has security cameras

-there are spies at the masjid
-some masjids have cameras in the wudu section of the sisters
-the masjid is infested with spies

QUESTION 1:

Regarding pulling someone back in salah, how do we reconcile with the following hadith in bulugh al-maram:

وعن وابصة بن معبد [الجهني]- رضي الله عنه - أن رسول الله - صلى الله عليه وسلم: رأى رجلا يصلي خلف الصف وحده، فأمره أن يعيد الصلاة. رواه أحمد، وأبو داود، والترمذي وحسنه، وصححه ابن حبان

444. Wabisah bin Ma'bad (RAA) narrated that the Messenger of Allah (*Sallallahu alayhi wa sallam*) saw a man praying alone behind the row, so he ordered him to repeat the prayer.

[Related by Ahmad, Abu Dawud, At-Tirmidhi and it was rendered]

[Sahih by Ibn Hibban]

وله عن طلق «لا صلاة لمنفرد خلف الصف». وزاد الطبراني من حديث وابصة: «ألا دخلت معهم أو اجتررت رجلا؟»»

445. Talq bin 'Ali (RAA) narrated that the Messenger of Allah (SAW) said, "Nobody should pray alone behind the row."

[Related by Ibn Hibban. At-Tabarani added in the Hadith of Wabisah"]

Couldn't you have joined them or pulled a man to be with you and form a row?

ANSWER_1:

-we don't take the hadith at face value
-we take the fatawah of the classical scholars
-for uthaymeen to reject the hadith there must be a reason
-ibn baaz said you should pull someone back

Sheikh Muhammad bin Saalih al-'Uthaymeen, may Allaah have mercy upon him, says:

"This issue has three circumstances: If a person comes and finds that the row is complete either he:

1: Prays by himself behind the row.
2: Pulls someone from that row to pray with him.
3: Proceeds and prays on the right side of the Imaam.

These three circumstances are when he enters into the prayer. The last instance is that he leaves off the prayer in congregation.

So what is the correct choice from these four circumstances?

We say that the correct one is that he prays alone by himself in the row along with the Imaam, i.e. along with the congregation. This is because it is obligatory to pray in congregation and in a row, these two are obligatory. So if one of them drops -in this instance praying in the row- the other still remains which is praying in congregation.
So we say here; pray in congregation behind the row so that you can attain the merit of praying in congregation and standing in the row in this particular instance isn't mandatory upon you due to your incapability of doing it.

And Allaah, glorified be He and Most High, has stated: "So fear Allaah as much as you are able." [64:16]

What supports this is that the woman prays alone behind the row when there are no other women present with her because she doesn't have a legislated place in the men's row. So once her legislated place in the men's row is absent she prays by herself.

Therefore this man who comes to the masjid and the line is complete and he doesn't find any place to stand in the row, that obligation of standing in the row is lifted from him but the obligation of the congregation still remains so he should pray behind the row.

As for pulling someone back to pray with him, then this is unbefitting because there are three troubles included in this:

The first:
There will be an opening left in that row and this is in opposition to what the Messenger, may Allaah grant him peace and safety, ordered with from straightening the rows and filling in the gaps.

The second:
Removing this man from a superior station to an inferior one and this is a type of injustice done to him.

The third:
Causing him confusion in his prayer. Because this person who is praying when he is pulled from his place this is going to cause his heart to be disturbed and this is also a type of injustice done to him.

The third instance is praying next to the Imaam and as we mentioned this is unbefitting. That is because the Imaam must be distinguished from those who are praying behind him regarding his place. Just as he is distinguished from them in relation to preceding them in speech and action in the prayer, making the takbeer before them, bowing before them, prostrating before them, etc. so it is a must that he be distinguished from them by his place.

This is the guidance of the Prophet, may Allaah grant him peace and safety that the Imaam precedes those praying behind him. And this is an apparent position that shows his distinguishment over them by way of him standing alone. So when someone stands with him this distinguishment is removed.

As for the fourth instance which is leaving off the prayer then this as well has no play whatsoever because praying in congregation is obligatory as well as lining up in rows and if one falls the other still remains.

[Source: Majmoo' Fataawaa wa Rasaail 15/204]

QUESTION 2:

Is it permissible to have more than one imam? because I heard of a hadith where the prophet said that if there is a second imam takes the neck off of the second imam

ANSWER_2:

It has been narrated on the authority of Aba Sa'id al-Khudri that the Messenger of Allah (*Sallallahu alayhi wa sallam*) said: When oath of allegiance has been taken for two caliphs, kill the one for whom the oath was taken later.

[Sahih Muslim, Book 20, Hadith #4568]

-this is about a caliph not the imam

He who swears allegiance to a Caliph should give him the pledge of his hand and the sincerity of his heart (i.e. submit to him both outwardly as well as inwardly). He should obey him to the best of his capacity. If another man comes forward (as a claimant to Caliphate), disputing his authority, they (the Muslims) should behead the latter...

[Sahih Muslim, Book 20, Hadith 4546]

-you can have more than one imam

QUESTION 3:

is it haram to have cameras in the masjid? I had a friend who uses to go to a masjid but stop going there because they put a camera up. he broke the camera and stopped going there. was he wrong?

ANSWER_3:

-it is bid'ah to have a camera in the masjid
-if you have camera outside the masjid for security reasons it is ok

O you who believe! Avoid many suspicions, indeed some suspicions are sins. And spy not, neither backbite one another. Would one of you like to eat the flesh of his dead brother? You would hate it (so hate backbiting). And fear Allāh. Verily, Allāh is the One Who accepts repentance, Most Merciful.

(Al-Hujurat 49:12)

QUESTION 4:

My mosque is full of paid spies & imams, the leadership are democrats and supporters of both local and state officials and police, the FBI routinely address the Muslims from the mimbar and harass some of us. Our zeal for Allah has forced us into exile. Do we make takfeer on ourselves? Please elaborate.

ANSWER_4:

-you did not make takfeer on yourselves
-because of the setup of the masjid
-that is masjid diraar

And as for those who put up a mosque by way of harming and disbelief, and to disunite the believers, and as an outpost for those who warred against Allāh

and His Messenger (Muhammad *Sallallahu alayhi wa sallam*) a foretime, they will indeed swear that their intention is nothing but good. Allāh bears witness that they are certainly liars.

(At-Tawbah 9:107)

QUESTION 5:

What are the valid occasions for slaughtering a sheep and feeding people. Also, can someone make up for last years Ramadan now, by slaughtering a sheep and feeding people?

ANSWER_5:

-if you miss the whole of Ramadan because you were pregnant
-they have to give away in charity
-the 4 imams say it ha to be made up
-if she is poor then she doesn't have to give anything

'Ata' said, "One should break the fast on account of illness, whatever it may be, as Allah has said (in Al-Baqarah 2:184)."

And Hasan and Ibrahim said, "concerning the woman who gives suck and the one with child, when they fear about themselves or their child, they should break the fast, then fast on other days. And as to the very old man when he cannot bear fasting. Anas, after he became old, fed one who was needy, for a year or two daily with bread and meat, and broke the fast."

[Sahih Bukhari (6/25)]

That they have to feed the poor only, and do not have to make up the fasts. Among the Sahabah, this was the view of Abdullah Ibn Abbas (RA). Ibn Qudamah also narrated this in al-Mughni (3/150)

from Ibn 'Umar (RA). Abu Dawood (2318) narrated from Ibn Abbas (RA) and Ali (RA) that this phrase; 'those who can fast with difficulty [Surah al-Baqarah (2):184] was a concession granted to old men and old women who find it difficult to fast, allowing them not to fast and to feed one poor person for each day instead, and the same for pregnant and breastfeeding women if they are afraid.
Abu Dawood said, i.e., for their children they may not fast and may feed (the poor) instead.' Al-Nawawi said, 'its isnad is hasan.' This was also narrated by al-Bazzar, who added at the end, 'Ibn Abbas used to say to a concubine of his who was pregnant: You are like one who cannot fast, so you have to pay the Fidya but you do not have to make up the fasts.

[Al-Daraqutni classed its isnad as saheeh, as stated by al-Hafiz in al-Talkhees]

-but correct opinion is that she doesn't have to make the Ramadan up
-just give in charity
-this is the mathab of the sahabas
-you can slaughter a sheep for Eid ul adha
-a cow is for 7 persons
-if 2 people buy a sheep because they are poor it is not the sunnah but the sacrifice is
accepted

-you slaughter a sheep for akika. one for girl two for boy
-also walima

The Prophet said, 'Give a Walima (wedding banquet) even if with one sheep.'"

[Sahih Bukhari (3/52) No. 2048]

-break your walahi you need to feed people 10 people
-you can slaughter for this
-Allah did not specify a sheep
-if it is haraam to pray over a person , it is haraam to pray behind him

And never (O Muhammad *Sallallahu alayhi wa sallam*) pray (funeral prayer) for any of them (hypocrites) who dies, nor stand at his grave. Certainly they disbelieved in Allāh and His Messenger, and died while they were Fāsiqûn (rebellious, - disobedient to Allāh and His Messenger *Sallallahu alayhi wa sallam*).

(At-Tawbah 9:84)